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2: Schram--197 M4, 5 (1915-1920) 1932 AE9 Monguor AE9



Young T'ou-jen woman, given in marriage to a Tibetan family. The father-in-law is riding the richly accoutered horse and the mother-in-law has the baby in her arms. The whole group wears Tibetan costume.

2: Schram--199 M-4,5(1915-1920) 1932 AE9 Monguor AE9

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Young T'ou-jen married woman in festive dress, an enormous headdress on her head. She wears the costume peculiar to the T'ou-jen.

2: Schram--201 M-4, 5(1915-1920) 1932 AE9 Monguor AE9

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Young T'ou-jen married woman in festive dress, T'ou-jen costume.

2: Schram--203 M-4, 5 (1915-1920) 1932 AE9 Monguor AE9

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Left, a T'ou-jen lama wearing the dress of the yellow lamas.
Center, his superior, T'ou-jen lama in Chinese dress.
Right, a lay T'ou-jen, their servant.

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2: Schram--204 M-4, 5(1915-1920) 1932 AE9 Monguor AE9



T'ou-jen widow with her two daughters, in T'ou-jen dress.

Note the hair style. There are nine kinds of them. Li Kin-wang, ancestor of the Li clan had nine wives and each of them had her special hair style; from that the nine T'ou-jen hair styles still seen today!

2: Schram--205 M-4,5(1915-1920) 1932 AE9 Monguor AE9

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Two girls belonging to a Tibetanized T'ou-jen family. They wear the dress of the girls of Hoa-ri (northern Sining). The older one is spinning with the distaff and carries at the nape of the neck the stick to which she fastens the thread; the little one pulls out the wool.

2: Schram--206 M-4, 5(1915-1920) 1932 AE9 Monguor AE9

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A T'ou-jen with his son; they wear Chinese clothes (country of Nien-pei, Sining).

2: Schram--207 M-4, 5(1915-1920) 1932 • AE9 Monguor AE9

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Rich T'ou-jen widow, no longer speaking her language, wearing no longer the costume of her race. Type of completely Sinicized T'ou-jen, even having the little Chinese feet. However, at her death she will be dressed in the T'ou-jen style for her last toilette!

3: Schröder--84 M-5 (1946-1949)1952-1953 AE9 Monguor AE9

[Between pp. 48 and 49.]

115
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Plate I

a

b

792
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782
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* 778

c

d

(Caption on following page.)

[46 cont.]

[Pages 46-49 contain the notes given above as numbered footnotes. Plates 1 and 2 appear between pp. 48 and 49.]

Caption for Plate 1.

a: The informant Tuo Yifula from Tuo-chia near Chi-chia-ling in Huchu County. Tujen. Born March, 1883; died in the autumn of 1949. Taken in the mission station at Kanchia-p'u, summer, 1948. (To accompany "Introduction.") b: Lama setting the conch to his mouth for blowing. Taken May 11, 1949, in the monastery Fu-hai-szu or Hsin-szu (Guämbasoma) in the vicinity of the Koko Nor. (To accompany the chapter: "The Incense Offering.") c: A Tulku with his cult-apparatus at prayer. In front of him the text, in his left hand the mani-string. In the background assisting lamas. Taken in the monastery Fu-hai-szu, May, 1948. (To accompany the chapter: "The Lama-reception.") d: Gurtum from Hei-tsui-p'u in the Hsi-ch'uan. Taken in his yard, autumn, 1948. We were not allowed to enter through the yard gate, but had to climb in over the roof; this is what the tutelary spirit demanded. In his right hand the gurtum is holding the spirit-spear, in his left the catching line and the spirit-sword with the handle down. He is not wearing the five-part crown. This simple kind of gurtum is very widespread in Tsinghai. (To accompany the chapter: "The Gurtum.")

[256 cont.]

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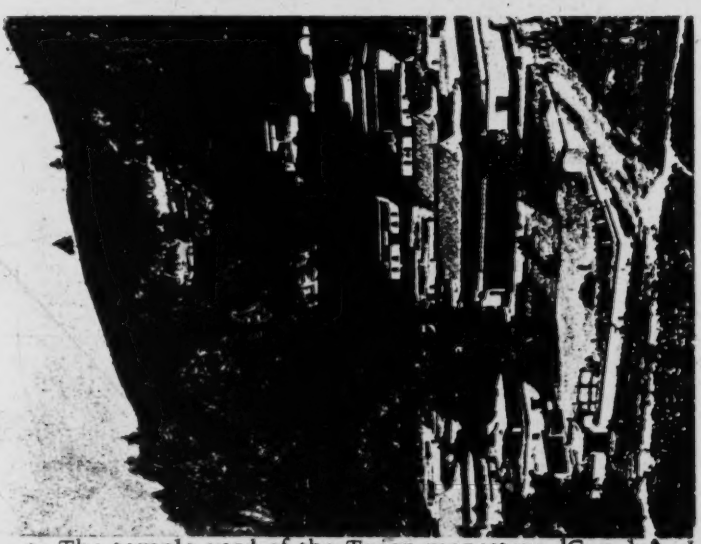

a: The temple yard of the Tujen monastery dGon-luñ. Left, the gable of the Tuguăn palace, Tuguăn-laroñ. In the background the foothill of the Tuguăn mountain, Tuguăn-ula. (Photo. Jos. Trippner.) b: Young Tujen woman in ancient dress. Characteristic are: the high headdress, niudar, now prohibited; the neck ring; the wide sleeve rings; the wide embroidered cloth bands over the skirt. The pattern was the garb of a Tujen princess. (Photo. Mission Archives, Sining.)

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3: Schröder--298 M-5 (1946-1949)1952-1953 AE9 Monguor AE9



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b

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[171]

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d

(Caption on following page.)

[865 cont.]

Caption for illustrations a, b, c, d.

241 a: Fully-equipped shaman-mast in the local temple at Pao-chia-
782 k'ou (Sha-t'ang-ch'uan) at the sowing festival, 1948. The same
752 shaman-trees are erected at the harvest thank-offering. There
[754] are also simpler forms, however. (To accompany the chapter,
[341] "The Harvest Thank-offering.") b: Drum-shaman, fa-shih or
[292] shih-kung or bo. A Tujen from the Yang-p'o-t'ai near the Tujen
534 village Chia-chia-ling. Taken at the harvest thanksgiving festi-
[778] val, Chia-chia-ling, October, 1948. In his right hand, he holds
[142] the hoop-drum with the stick; in his left hand he holds the three-pointed spirit-sword; over his shoulder he carries the hemp whip with the carved handle. The five-part crown is like that of the gurtum. (To accompany the chapter, "The Sowing and Harvest Festivals.")

782 c: Lama in full dress and with implements for the fire-pouring.
792 Photograph posed in the lamasery Hsin-szu, about ten kilometers
292 west of Tangkar, May, 1949. (To accompany the chapter, "The Fire-pouring.") d: The Taoshih of Kanchiapu in the death posi-
764 tion in his death-box. The doors have been taken off. Photo-
[171] graph posed. The death-box of the Tujen is almost identical. Kanchiapu, spring, 1949. (To accompany the chapter, "Customs concerning the Dead.") Photographs: Dominik Schröder.

(continuation of text)

782 butter, little plates, etc., until everything is burned in the fire.
792 The lama now gives the concluding prayer amidst the sound of his percussion instruments and returns to the house. -- He cleans his instruments, takes his meal, receives his fee, and on the following day rides back to the monastery with his companions, unless one wants to keep him there for other prayers that have nothing to do with the fire-pouring.

[357] The compound remains taboo for seven days, and during
[784] these seven days the burning-place is left as it is. Afterwards,
[333] the wall is torn down, and all traces of the ceremony are removed. The clay bricks can be used again for profane purposes.

/Kansu Monguors/

peacefully, stimulating both agriculture and commerce. Development of the country was dependent on control of the neighbouring tribes."

b. language

The language of the Mongours is completely different from Western or Eastern Mongolian. There is no communication between the Mongours and Torguts or Oïrots, etc.

c. clan divisions

According to Father Schram there exist six Mongour clans in the Hsi-ning district and ten in the district of Nien-pei. (He uses the term "clan" to designate a group who share a common territory, a common surname and a common chief.) The names of the clans are: (1) Ch'i, whose chief is said to be an offspring of Chingis Khan; (2) Ch'eng; (3) Li; (4) Na; (5) Wang, and (6) Chi. The names of the Nien-pei clans are: (1) Ch'i; (2) Li Nan-ko; (3) Li Hua-nao; (4) Chao; (5) Ah; (6) Kan; (7) Chou; (8) Yeh; (9) Hsin; (10) La. As the names indicate, Chinese influence was strong.

During the Ming and Manchu dynasties, Tibetan and Chinese frequently were absorbed by the Mongour clans. Mannerheim reports that the Shera Yögur (another subgroup of the Mongours) have preserved their old Mongolian clan names, like Tokshu, Orge, Sultus, Turgush, Kargos, Arlat, Kong, Lantshak, Socka, Kongrott, Temyrt or Temurtshin, Jaglakyr, Tshungsa, Tshangban, Rkomdjuk, Glan, Kyrgyz, Andjan, Tuman and Uirot. There is a strict observance of clan exogamy.

2. Physical characteristics

Since the Mongours are either of Mongolian, Turkish (Sha-to), Tibetan, or Chinese extraction, their physical appearance is not at all uniform. Mannerheim's description shows this variety of physical features: The Shera Yögurs are of medium height and not badly built. They have well-formed hands and feet and narrow wrists and ankles. There is nothing about them of the coarse and vulgar appearance which distinguishes the Kalmucks. Stout people are never seen - many of them are even remarkably thin. Their faces are neither exceptionally long and narrow nor short and broad. Though some have pronounced cheekbones, wide cheekbones are rare, and in many individuals they are not at all protruding. The mouth is normal, with neither thin nor thick lips, the nose straight and of a good shape. Some, however, have wide turned-up noses, with very little bridge to them. Among the majority, the distance between the eyes was rather wide. It is overgrown by the eyelid in childhood, but with age, this peculiarity almost disappears. Their eyes are black or dark, with slight changes in them, but no blue eyes were observed by Mannerheim. Their hair is black or quite dark, sometimes curly, the children often having brown hair. The men are never bald, but often become very gray and, judging by the women, the growth of hair is not particularly good. They

/Kansu Monguors/

N *563 M 142 have very scanty beards, and there is seldom any growth of hair on the body.

e. economic activities

N *563 M [241] [233] [433] The Mongours gave up their nomadic way of life and became farmers. They cultivate barley, wheat, peas, rapeseed, colza, hemp and potatoes. The second important economic resource is livestock, consisting of horses, cows, mules, pigs and sheep. The Mongours are also good hunters and fishermen. The Mongours now live in brick and mud houses resembling their former tent (yurt).

M [291] [177] [771] Until recently the Mongours wore their national costumes. However, when the Communists took over they ordered them to wear only Chinese clothing.

By religion, the Mongours are Lamaist-Buddhists.

2. Other groups

Besides the Mongours, there are Ölöts and Torguts living in Kansu. They are similar in all respects to the Olots and Torguts of Sinkiang.

C. The Mongols of Chinghai

1. General characteristics

N [177] Due to the new partition of the province, some of the Mongours now belong to Chinghai Province. Very little is known about the Eastern Mongols living around the Tsaidam and Kokonor areas. However, all explorers' reports say that they have become more and more Tibetanized and are forgetting their own Mongolian language. They are still pastoral nomads like the Ölots and the Torguts of Sinkiang.

N [233]

2. Hordes

N *563 619 361 *[175] When Tafel (between 1905 and 1908) travelled in the Chinghai area he found the following groups of Mongols:

(1) Wang-ka or the horde of the Chinghai Wang, consisting of 150-350 families, of which one group nomadized on the Dulan-gol, west of the Kokonor, and the other group lived around the monasteries of Gomba-soma and Minia-ta;

(2) the horde of the Muri Wang, about 50 families, which nomadized on the upper course of the Ta-tung River;

(3) the horde of the Kukut Bei-le, about 200 families, which nomadized around the Serkhe-nor, northeast of the Tsaidam swamps;

(4) the horde of the Kurluk Bei-tse, about 800 families which nomadized around the Bagha Tsaidam area;

(5) the horde of the Merkhe Bei-tse westwards of 4; there is no information about population figures.

(6) the horde of Shui-hia Bei-tse in the valley above Bamba; there is no further information about population figures.

(7) the horde of the Gobi Gung, which nomadized in the area of Tanka;

[323 cont.]

T 142 look in their earliest childhood, which is then lost when they get older.

34. Mongolian woman from the Ra lo tribe near Tchü tsang se, Ta tung hiän, with pronounced Mongoloid features, consisting of strong zygomatic arches, Mongolian fold, deep-saddled button shaped nose, flat face and high forehead.

M Figures 25-39. Tu jen (Monguor or Dolden)

142 35. Two women from the Dung kou near Hu chu; the man beside them is a Turk. In the women the Mongolian features are quite pronounced. The Monguor are Old Mongolians, who parted at an early date from the present Mongolians. In contrast to them the Turk with his profiled face and the heavy growth of beard shows the European stamp of the Old Form [Altform] like Figures 14 and 45. The Tu jen wear the most varied forms of fantastic head ornamentation, made of cloth and twisted strings, and they like bright-colored, gay clothes with pretty embroidery. Noteworthy are the stuffed animals (made of cloth) as decoration: rabbit and lamb on the woman on the right; horse and crab on the woman in the middle.

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36. Forty-year old woman from the vicinity of Hu chu with a string of mussel shells on her breast.

37. Tu jen woman with a trident headdress from the vicinity of Lo tu. She shows the long-faced Mongoloid type.

38. Eighteen-year old Tu jen bride from the Ho ngä dse kou. The Mongolian fold is missing; the nose is higher.

T 142 301 39. Thirty-five year old Angar woman from the Ba ya ta wan tribe near Kan chow in Nän shän. By language the Angar are Old Mongolians like the Tu jen. The women has a strikingly thin and narrow nose with a bent tip. The open eye has no Mongolian fold. The face is long and narrow and of a Europid strain. Typical for the Angar women are the braid-covers made of metal rings with stones and enamel.

[324]

T Figures 40-54 Mixed types.

142 40. Twenty-two year old agricultural Tibetan woman from the vicinity of Tchü tsang se, Ta tung hiän. The long narrow nose, the long lower part of the face and the open eyes show

[324 cont.]

T 142 [291 301] European character and childish features. The gaily colored clothes and the rich ornamentation betray Tibeto-Mongolian admixture. The rectangular and round amulet caskets on the breast and the palettes on the beautifully stitched stola-like bands are fine silver work. The lengths of cloth that are suspended from the hips have mussel-shell ornaments and are a characteristic decoration of the Amdo agricultural Tibetan women.

41. Tibeto-Mongolian mixed type with strong Mongoloid components. Thirty-year old women from Tchü tsang tän, Ta tung.

42. Sino-Tibetan mixed type from Wu dschung near Rong bu; a military colony of the Sung period took Tibetan women as wives. This type might well stem from Eastern Europe or Russia.

M 142 291 276 43. Tu jen man from the Ha la dsha kou, Hu chu hiän. The nose is Europid. On the clothing one sees the high collar, a sharp contrast to the Chinese fashion. In his hand he holds a snuff box carved of yak horn, which is kept in a finely embroidered cloth bag.

U 142 44. Uigur man from the Ya la ker tribe near Kao tai, with a Europid character, with a large, narrow nose and larger earlobes.

T 142 45. A Turk whose ancestors emigrated centuries ago from East Turkestan to Kan su and later to Tsing hai; he is of the Old Form [Altform] type like figures 14 and 54. The high fleshy nose has distended alae. The filter is absent. The skin fold of the upper lid is, to be sure, very strong, but the Mongolian fold is missing. The lips are thin. The face is wide and coarse. The beard-growth is heavy (cf. Figure 3).

46. Northwestern Chinese type: the upper lid falls away sharply, but forms no Mongolian fold. The nose is narrow and large. The face is long and narrow. The zygomatic arches are only slightly pronounced. The forehead recedes slightly.

47. Five-year old nomad boy from the Ra gya A rig tribe. Since the nose is now so clearly defined, it will later become big (cf. the remarks on children under Figure 33). His clothing is a sheepskin worn next to the bare body.

T [291]

7: Hermanns--334 E.5 (1935-1945) 1948 - AJ1 Tibet
Monguor AE9

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35) Tu jen (Dung kou)

36) Tu jen (Dung kou)

7: Hermanns--335 E, 5 (1935-1945) 1948 AJ1 Tibet
Mengyer AE9

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37) Tu jen
(Lo tu)



38) Tu jen
(Ho nä dse)